

Debility

Perhaps you eat enough, yet you do not get much benefit from your food. You keep thin and weak; are tired all the time, and your nerves are in a bad way. Why not strengthen your digestion and get rid of your debility?



Read these words from Mrs. E. G. Munro, of Colar, Victoria. Mrs. Munro also sends her photograph.

"I suffered greatly with indigestion and debility for a long time. Sleep did not refresh me, and I was in a very bad state. One of my friends strongly recommended Ayer's Sarsaparilla, and after a good deal of hesitation I made up my mind to try it. To my great surprise, I had not taken one-half a bottle before I felt greatly improved in every way. I only took three bottles, and I can now honestly say that I am entirely free from all of my old troubles, and consider myself perfectly cured. Ayer's Sarsaparilla is certainly a wonderful blood medicine."

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CHRISTMAS AND THE DIVINE INCARNATION.

Rev. Curtis E. Shields' Christmas Sermon at First Foreign Church—The Message of Good Tidings to the World—The Solution of the Great Problem of Life—Revelation of the Grace of God.

In the beginning was the Word, and the Word was with them and the Word was God—John 1, verse 1. The Word became flesh and dwelt among us—John 1, verse 14. Selecting the above as his text Rev. C. E. Shield delivered the following interesting sermon Christmas morning.

"It is well that we come once each year to the Christmas season. It breaks up the routine of our thought and widens our interest to the inclusion of things other than self. A vast amount of material and incidental observance has grown up about this joyous Christmas festival. In the midst of all these things, we must not allow ourselves to depart from the real spirit of the day.

"The Angel declared the Christmas message to be 'Good tidings of great joy, which should be to all people.' And the song of the Heavenly host was 'Glory to God in the highest and on earth peace.' The spirit of the Christmas time is joy and peace and it passes beyond the confines of the material and links itself with our highest spiritual interests.

"The Incarnation is to-day the great theme of Christianity. In it we see that mysterious miracle of divine love, which brings God down to man and which in turn lifts man up to God.

"The other evangelists dwell more fully on the incidentals of Jesus' birth. They tell of the angels, of the shepherds, of the wise men. They mention the crowded inn and the jealous Herod. And we are glad that they leave us these records of the blending divinity and humanity in the advent of our Lord. But John's record is different. He begins not with the birth but with the pre-existence of the Christ. He wrote after the other evangelists, and with theological rather than historical purpose. His great aim was to show that Jesus was 'the Christ, the Son of God.'"

The speaker said the whole gospel of St. John was an elaboration and verification of the verses read. Others look to the practical application of the Gospel, but the disciple of love sought out the fundamental relations existing between the divine manifestation seen in the Incarnation and the divine being which stood behind it. John was given the title of 'Theologian' because of the terminology peculiar to his writings and which gives a fuller appreciation of the divine side of the Incarnation. Continuing Mr. Shields said:

"It is not within the scope of this discourse to discuss the trinity. But it is no more difficult to think of God the Creator, and God the Word united in one substance, than for us to consider our own spiritual and material natures bound together in a single personality. John's inspired conception of Christ before the Incarnation, is summed up in this first part of our text. 'In the beginning was the Word, and the Word was with God, and the Word was God.'"

"The second passage of the text tells us that this same Word which we have been considering, 'became flesh and dwelt among us.' Here the Word is manifested in expression rather than in thought. There is a striking correspondence between the clauses of the two passages in the text. The clause of the first contains all it is possible for us to fathom of the essential nature of the Word in relation to time, mode of being, and character. He was in the beginning. He was with God. At the same time these clauses answer to the three great features of the Incarnation of the Word as declared in the second passage. He

who 'was in the beginning' as related to eternity, became with relation to time: He who 'was God,' became flesh: He who was with God, dwelt among us. We here see the Word become the manifestation of God in his incarnate form as the Savior of men. Only as God is expressed in some term which is common to humanity, can we be able to understand his plan and purpose of redemption. This may not be the only reason, but it is a reason, and to us it may be a sufficient reason for the Incarnation. The works of creation show us much of God's power and glory. We look upon the magnitude of the universe and stand in awe before it. We see the minute perfection of nature and in it we may read the wisdom of God. Paul tells us that the light of nature is sufficient to leave men without excuse, but he does not tell us that nature, in herself is able to show us a way of salvation. All of nature's testimony is interpreted by inexorable law. Providence may teach us more specifically of God's purpose, but Providence requires an interpreter. It does not reveal God's person, it only makes known darkly some of His attributes, and a measure of His dealings with mankind.

"If we look to Revelation we may expect to approach nearer to a knowledge of God's will concerning us. A loving Father will not speak to us in terms which we cannot understand, but look carefully and you will see that all revelation points immediately or ultimately toward the Christ who became flesh and dwelt among us. At first dimly, but with ever increasing clearness, prophecy brings itself to bear upon the coming of the Christ. The separation of the chosen people was for the same purpose, and contributed to the same end. 'The law was given by Moses, but grace and truth came by Jesus Christ.' Here it is we find the fullness of the revelation of God in terms which we can understand. Christ is the plain statement, in the flesh, of which God is, and what he requires us to be. In Him we see not the God of Creation, but the God of the Covenant. He is to us the known quantity for solution of the great problem of life. There will be, and there can be, no more perfect revelation of the person, and of the will of God, than we find in Jesus Christ. All that came before looked forward to him. All that came after must look back to him. We may learn more about him. We may learn more perfectly to understand and to interpret his words and his works, but we will never know him more than the sum of divine truth which the Christ brought with him into the world. Ultimate truth may be lost and re-discovered, we may observe new applications, but we cannot change the truth itself and the revelation of the 'Word made flesh,' is ultimate for all times and all peoples.

"The Word not only became flesh, but he also dwelt among us. Thus he hallowed some of our most precious relations. We gather up some of these things at Christmas time. It gives an added blessing to childhood, and bestows a new dignity upon manhood when we remember that the divine Word made his abode in a tabernacle of flesh. Through these earthly means we are lifted naturally and easily to the lofty truths of redemption and eternal life. We are told that Newton approached what we now know as the universal law of gravitation, through the results of minor experiments and deductions. The development of the law of falling bodies suggested an application beyond the limits of terrestrial objects. Computation proved it to hold good for the relations existing

between the earth and the moon. It was then but a natural progress for his master imagination to apply his theory to the solar system, and at last to develop conclusive proofs of the universality of the law. As the law was manifested in the terrestrial so it led Newton on until he grasped it in its absolute and universal relations.

"In like manner Jesus Christ, manifest in the flesh, leads us up to a saving knowledge of eternal truth, and in so leading us, he reveals to us the beauty of the divine attributes. Some evenings since, with the Christmas thought in mind, I watched the clouds hang black over the sea as a somber day was drawing to its close. But as the sun descended toward our western mountains, his beams broke through their cloudy barriers, were refracted by the watery prisms in the East, and lighted up the lowering clouds with a brilliant band of promise which revealed every component of the rays of light. It was to me a type of that mysterious Incarnation, today we emphasize; for so our Lord's divinity passing through the veil of his flesh, lights humanity's clouded hope with holy promise, and reveals to us the grace and truth of God."

Eat Less Meat.

A writer in Collier's Weekly has shown in a recent article that Americans are eating less meat than they did fifty years or so ago, and are consuming more vegetables, cereals and dairy products. This can easily be believed, and the change undoubtedly is one for the better. Even now, however, the people of this country eat too much meat as a rule, and their general health would be improved by indulging in it more sparingly and by making greater use of vegetables and cereals at their meals. Americans are coming to understand better year by year the nutritive value of other foods and to realize that meals made up almost entirely of meats are not a necessity even in the case of those who perform hard labor. No hard and fast rules can be prescribed as to the quantity of meat that is needed by each person in order to sustain strength, because it will vary widely in the case of different persons, but it can be ascertained easily by making experiments.

As a natural result of the change in the diet of the American people, it is testified by the writer in Collier's that Americans have grown healthier during the last half century, but he attributes that result also in considerable part to more outdoor life and better sanitation and cooking, all of which undoubtedly have been contributing factors. He estimates that the average use of meat has been reduced thirty-six per cent in the last fifty years, and shows that the consumption of dairy foods is three times what it was forty years ago. But meat still remains the favorite food of the American people. Four years ago they spent \$1,625,000,000 for meat and \$1,075,000,000 for vegetables.—Springfield (Ill.) State-Journal.

Novel Teeth.

Germany, can boast itself the pioneer in a dental novelty, viz, in 'paper teeth,' which are constructed from paper pulp instead of from the porcelain or other material usually employed. They are said to have given satisfaction to such as have ventured on their use, for not only do they keep their color well, but, not being brittle, are much less liable to chip than the ordinary false teeth. They are likewise guaranteed to be very durable.

You Take Desperate Chances When You Neglect a Cold.

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